

# The Anglican Digest

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ADVENT

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## THE ANGLICAN DIGEST

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FROM THE  
EDITOR

God bless our native land:  
firm may she ever stand  
through storm and night:  
when the wild tempests rave,  
ruler of wind and wave,  
do thou our country save  
by the great might.

For her our prayers shall rise  
to God, above the skies;  
on him we wait;  
thou who art ever nigh,  
guarding with watchful eye,  
to thee aloud we cry,  
God save the state!

*(The Hymnal 1982)*

## OUR COVERS

Front: *Joseph and Jesus*, by James C. DeWoody. Back: *The Church of the Heavenly Rest*, by J. P. Wilson. The Church of the Heavenly Rest, where Mr. DeWoody is an active communicant and warden, is located at 5th Avenue and 90th Street in New York City.

## FOURTH SUNDAY IN ADVENT

*Now faith is being sure of what we hope for and certain of what we do not see. (Hebrews 11:1)*

HEAVEN. It is, perhaps, the most difficult thing to talk about. A good preacher can go on forever about judgment and Hell, but Heaven, that's a different thing. Scripture isn't much help. With parables, analogies and visions the Bible gives a perfectly wonderful, but somewhat vague idea of what to expect in the life to come. Yet, Jesus promises us that the Father desires that all dwell there for eternity. So much so that he sends his own son to live among us, teach us, die for us, rise from the dead, and ascend into heaven so that he might prepare a mansion for us. We know we are supposed to be there, and that it is far better than anything we can imagine, but it remains that unseen aspect of faith.

In fact it is the unseen nature of Heaven which should serve as the impetus for our Christian life. It is not unlike the expectation which precedes

Christmas. Each and every year, whether child or adult, we develop a very tangible level of anticipation and hope. Children have visions of sugar plums and St Nick. Hopefully, that matures into a longing for the Joy of Christ found in this season. Without this hopeful anxiety, Christmas would be just another day. This is why the season of Advent serves such a wonderful purpose. It can, and should, sanctify the anticipation which the world foists upon us.



In these last few days before Christmas, as things get hectic, allow the urgency of the season to serve as a model for building our expectation for the kingdom of heaven. We must visit with God, in prayer, as earnestly as we visit with friends and loved ones. As we decorate and make our house ready for guests, we should also pray and confess so that our spiritual household is adorned and cleaned to be ready to receive the Lord.

*The Rev Craig A. Reed, Curate,  
Church of the Incarnation,  
Dallas, Texas*

## THE CHURCH YEAR

The first day of the week, called Sunday, is devoted by Christians to the celebration of the goodness of God in the creation, but more especially in the redemption of the world. Certain days are also appointed by the Church for the celebration of leading events and mysteries of our redemption, and for commemoration of the Apostles and primitive disciples.

The Church designs by these festivals and fasts not only to instruct her members in the history and doctrines of their redemption, but also to excite them to celebrate the infinite love of Christ by which this redemption was effected; and to imitate the faith and piety of those primitive saints by whom the glad tidings of salvation were proclaimed. The Jews had not only festivals and fasts of divine but of human appointment, which our Savior sanctioned by his presence.

The reading of the Epistles and Gospels on festivals and fasts, as well as on Sundays, is

a very ancient usage of the Church. It is thought the Collects, Epistles, and Gospels now in use were framed and selected by the famous St Jerome in the fourth century.

For the more judicious arrangement of the Epistles and Gospels, the Church has divided the year into two parts: the former takes in the period from Advent to Trinity Sunday, and the latter comprises all the Sundays from Trinity to Advent.

The design of the former portion of the year is to commemorate Christ's living among us. Beginning at Advent, we first celebrate his incarnation in general and, after that, the several particulars of it in their order: his nativity, circumcision, and manifestation to the Gentiles; his doctrine and miracles; his baptism, fasting, and temptation; his agony and bloody sweat; his cross and passion; his precious death and burial; his glorious resurrection and ascension; and his sending the Holy Ghost to comfort us. As during this period, therefore, it is the design of the Church

to celebrate the agency of the blessed Trinity in the work of our redemption, the chief end of the Epistles and Gospels is to make us remember what unspeakable benefits we receive from the Father, first by his Son, and then by the Holy Ghost; accordingly, this portion of the year is concluded on Trinity Sunday by giving praise and glory to the whole blessed Trinity.

The design of the latter portion of the year is to instruct us to live after the example of Christ. Having in the first part of the year learned the mysteries of our religion, we are taught in the second what we are to practice that we may build upon our faith a holy and virtuous life. The Epistles and Gospels, therefore, for this portion of the year are designed to instruct us in the practical duties of the Gospel.

– John Henry Hobart  
3<sup>rd</sup> Bishop of New York, a founder  
of The General Theological  
Seminary, from

A COMPANION FOR THE  
BOOK OF COMMON PRAYER  
1805/1827

## THE ADVENT ROSE

The Advent rose is the symbol of messianic hope that fills the season. It directs the mind and eye to the promised Messiah. It speaks beautifully of love, which is the motivating force of God's action in coming to man.

Specifically, it is the little rose of Palestine that has become the Advent symbol. Its circlets are colored a deep yellow; the petal tips are white; the rays at the center of the petals are red; and insets between petals are green.



The custom of using this symbol at Advent is thought to have begun in the thirteenth century. In its Advent use the rose is often combined with a golden candlestick holding a white candle. This combination speaks colorfully of the Old Testament prophecy pointing to Christ, the light of the world.

– The Epistle, National Altar  
Guild Association

## THE BLESSED VIRGIN MARY

The human agent in the Incarnation, the Word becoming flesh and dwelling among us (John 1:14), was the pure and ever Blessed Virgin Mary. She was chosen and prepared by God for this work.

In the year 431, at the Council of Ephesus, the universal Church bestowed upon Mary the title of *Theotokos*, which literally means the "God-bearer," but is most commonly translated into English as the "Mother of God." This honor does not mean that Mary is the Mother of Christ's divinity, but that the human child she bore was truly divine, the God-man. The emphasis in Our Lady's title, "Mother of God," is to be placed upon the word God rather than on the word Mother. This is, no doubt, how she prefers it.

Since the early centuries of the Church, many Christians have believed that our Lord's

Mother, because she was "highly favoured" by God and gave birth to the sinless "Son of God" (Luke 1:28, 32), was herself, from the moment of her conception in the womb of Anne her mother, through a singular act of God's grace, free from all sin.

"Immaculate" is the title that has generally been applied to her and, since 1561, the commemoration of the "Conception of the Blessed Virgin Mary" (December 8th) has appeared on the Calendar of the Church of England's Book of Common Prayer.

John Pearson (1613-86), Bishop of Chester, the author of what is probably the greatest book ever written on the Nicene Creed by an Anglican Churchman, *Exposition of the Creed* (1659), spoke of Our Lady as "for ever the most Immaculate and Blessed Virgin." It should not be overlooked that Bishop Pearson was perhaps the most learned and profound

theologian in one of the most learned and theological ages in the history of the Church of England.

In the Roman Catholic Church, since 1854, the doctrine of the Immaculate Conception (that is, the belief that Mary was conceived without original sin) has been defined an essential dogma of the Roman Church. In the Anglican Communion of churches, because the doctrine is not specifically spelled out in the Holy Scriptures, which for Anglicans are "the rule and ultimate standard of faith," belief in the Immaculate Conception is not "requisite or necessary to salvation." A significant number of Anglicans, however, especially those from the Anglo-Catholic tradition, unconditionally receive the doctrine of the Immaculate Conception as an integral component of their Christian faith

and would argue that the doctrine is certainly implied in the New Testament.

Whether members of The Episcopal Church accept the doctrine of the Immaculate Conception or not, all Anglicans do agree that the Blessed Virgin Mary should be honored above all other human beings next to our Lord Himself. Perhaps the words of Joseph Hall (1574-1656), Bishop of Norwich, and one of the great moderate voices in Anglican church history, put it best when he wrote: "O Blessed Mary, he cannot bless thee, he cannot honour thee, too much, that defies thee not."

- The Rev Mark R. Galloway,  
St Mary's Church,  
Warwick, Rhode Island

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## STAINED GLASS WINDOWS TELL THEIR STORY

The St Joseph Chapel of Zion Church in Rome, New York, named for the congregation of St Joseph Roman Catholic Church which joined Zion around the turn of the last century, now has five beautiful and unique windows, all made by Lamb Studios of Ridgewood, NJ.

### The Altar Window - The



altar window depicts St Joseph. It was installed December 23, 1998, a gift of the Olney family in memory of Mary Olney. It shows St Joseph with shoes on his feet and a staff in his hand,

recalling the journey to Bethlehem and, with the papyrus plants on which he stands, the flight to Egypt. In his left hand are his carpentry tools. The lilies remind us of Our Lord's resurrection and of St Mary our Lord's mother and St

Joseph's wife. St Joseph is described as a kind and righteous man, and here he wears a fringed shawl, the *tallet* with *tzitzit* of an observant Jew.

The other four windows, installed in December 2000, the 175th Anniversary year of the parish, have as their theme the Lord Jesus Christ as embodied in the Church and the Gospels.

### The Parish Window - The

first window depicts the parish. In the center medallion is our bell tower superimposed on our Churchyard Celtic cross. In the lower portion, St Matthew the Evangelist sits writing his Gospel. The Book of



Revelation describes the Evangelists as living creatures gathered around God's throne. St. Matthew is the creature with the face of a man, so next to him stands a man proclaim-

ing the Gospel. This window is the gift of Dr. and Mrs. Kenneth Robinson in memory of her parents, Doris and Duane Downs. In the lower, dedicatory panel are a Red Cross and plumbers tools to symbolize their professions as nurse and plumber.

**The Diocesan Window** - This window represents the Diocese of Central New York. At the center is the Diocesan seal bearing the Latin motto *super aquam refectionis* ("beside



the still waters," Psalm 23), superimposed on the Diocesan Cross. Beneath these St Mark the Evangelist sits writing his gospel, opposite his symbol, the Lion. This window

is the gift of Mrs. Arlene Clough in memory of her husband, Jerry. In the dedicatory panel is a book with the words, "Clough School," where he was principal and which was renamed for him after his death.

### The Episcopal Church Window -



The shield of the Episcopal Church is superimposed on a Latin cross. In its upper left blue field it has nine stars representing our nine provinces. Beneath this, St Luke the Evangelist sits writing

his Gospel, near the Ox which symbolizes him. This window is the gift of Mrs. Jean Cronin in memory of her aunt, Annabelle Ahles Smith who is symbolized by a pie in memory of her loving domesticity.

**The Anglican Communion Window** - The central medallion is the Anglican Compass Rose, symbolizing the worldwide spread of Anglican Christianity, superimposed on the



Canterbury cross. At the center of the Compass Rose the cross of St George reminds Anglicans of our English heritage. Around the cross of St George is the motto in Greek, "the truth will make you free." Above and behind these are the Archbishop of Canterbury's miter and crozier symbolizing his leadership of the Anglican Communion. St John the Evangelist is seated writing, near his symbol the Eagle. This window is the gift of Mr. George Grow and his family in memory of his wife, Doris. She is symbolized in the lower, dedicatory panel by roses since she was an avid gardener, and by a cross indicating the centrality of the church in her life.

- *The Messenger,*  
*Diocese of Central New York*

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TAD readers may wish to see clearer and enlarged images of these beautiful windows. To view them in their vibrant colors, visit SPEAK's internet web site: <http://www.speak-inc.org/glass/windows.html> We would like to hear from you, via e-mail, as to whether this feature is helpful.

## WAITING IN SILENCE

Over many months I have been reflecting on an aspect of my relationship with God which has been present in me all along but was not the primary focus: adoration. "Be still and know that I am God." Illustrative of this is an experience I had in an international airport several years ago. I was leaving my plane and traversing the long corridors toward customs when I saw a devout Moslem praying in a corner of the corridor, prostrated toward holy Mecca. This moved me profoundly to pray as well. I found a seat, opened my book of hours and prayed vespers in union with another believer in God.

Adoration of God is the fruit of a life deeply touched by the mystery of God's gift of life. It also reveals within myself a sense of unworthiness and astonishment. In adoration I sense God's greatness and my littleness — a littleness which is sometimes experienced as nothingness.

This sense of my own nothingness can lead to a quiet despondency and cause me to lose my perspective. Facing life's hardships, personal crises, the sufferings of others, the immense insoluble nature of global problems, I could be tempted to despair or self-protective indifference.

By faith, I know that God has chosen to condescend in love and to pour himself out beyond measure to the lowly. God has chosen to draw me into the divine mystery, inviting an intimate union with Life itself. Even when I am undeserving and ungrateful, God continues to exercise his enduring choice of loving me unconditionally. This immense and divine love is most poignantly seen in the person of Jesus and the gift of his obedient love for the sake of the world.

There are gestures of adoration which bodily express God's greatness and my littleness, God's merciful kindness and my astonished grat-

itude. When I am present to the divine presence, I feel impelled toward a silent prostration of my whole being. This can also be expressed by kneeling or even sitting in a profound stillness which recognizes God's sovereignty over my life in all its aspects.

Such a spirit of adoration becomes a remedy to despair and cynicism. When tempted to turn away from God and from faith, I simply turn my heart and body in adoration toward the Almighty. I prostrate my spirit in reverence. I wait in silence. I acknowledge that God is everything by the cessation of every other activity, by the discipline of stilling myself to adore God in my nothingness. In this adoration I express my truest stance toward God. In so doing, I am renewed in grace.

*The Rt Rev Francis Benedict,  
OSB, Abbot of St Andrew's  
Abbey, Valyermo, California*

## ESTHER'S ORANGE MARMALADE CAKE



### For the cake:

- 3 c. flour
- 1/2 tsp. baking soda
- 1/2 tsp. salt
- 1 c. softened unsalted butter
- 1 c. granulated sugar
- 3 large eggs, room temp., beaten slightly
- 1 Tbsp. grated orange zest
- 1-1/2 tsp. vanilla
- 1 c. buttermilk

### Orange Syrup:

- 1 c. freshly squeezed orange juice
- 1/4 c. granulated sugar

### Filling:

- 1 c. orange marmalade

### Frosting:

- 3/4 c. well-chilled heavy cream
- 3 Tbsp. sugar
- 3/4 c. well-chilled sour cream

1. Preheat oven to 325°. Butter two 9-inch round cake pans, line them with parchment or waxed paper. Butter and flour

the paper, shaking out excess flour.

2. **Cake:** In a bowl, sift the flour, baking soda and salt.

3. In a bowl, beat butter well with an electric mixer, add sugar (a little at a time) and beat mixture until light and fluffy. Beat in eggs, orange zest and vanilla. Beat in 1/3 of the dry ingredients alternately with 1/2 the buttermilk until combined well. Add half the remaining dry ingredients and remaining buttermilk. Beat until combined well. Finally, beat in remaining dry ingredients until the mixture is smooth.

4. Evenly divide batter between pans, smooth the surface, rap each pan on the counter to expel air pockets or bubbles, and place in oven. Bake for 45 minutes or until a cake tester inserted in the center comes out clean. Transfer pans to racks and cool for 20 minutes.

5. **Orange Syrup:** In a bowl, stir the orange juice and sugar until sugar is dissolved. Leaving the cake layers in their pans, with a toothpick

or wooden skewer, poke holes at 1/2 inch intervals in the cake layers and spoon syrup over each layer, allowing the syrup to be completely absorbed with each few spoonfuls before adding more.

**6. Filling:** In a small saucepan over moderate heat, melt marmalade. Let cool 5 minutes.

**7. Frosting:** In a bowl, whisk heavy cream with the sugar until it forms firm peaks. Add sour cream, a little at a time, and whisk until of spreading consistency.

**8. Assembly:** Place layer on a cake plate, carefully peel off waxed paper, then spread 2/3 of melted marmalade over the top, smoothing it into an even layer. Invert remaining layer onto the first layer, peel off waxed paper and spoon remaining marmalade onto the center, leaving a 1-1/4-inch border around the edge. Frost sides and top of the border with frosting, leaving the marmalade on top exposed. (If

you prefer, frost the entire cake, adding the marmalade as a garnish on top.)

CHILL FOR AT LEAST 2  
HOURS BEFORE SERVING.

*THE HARVEST PLAIN*  
- Diocese of Quincy

• • • • •

A mother was teaching her three year old daughter The Lord's Prayer. For several evenings at bedtime, she repeated it after her mother. One night she said she was ready to solo. The mother listened with pride, as she carefully enunciated each word right up to the end. "And lead us not into temptation," she prayed, "but deliver us some e-mail, Amen".

• • • • •

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*A Reader Writes . . .***WHEN IS  
TWELFTH NIGHT?**

TAD tells us (Advent 1999, p. 47) that it is January 5, the eve of Epiphany. Supporting this date are such authorities as The Oxford English Dictionary, The Oxford Dictionary of the Christian Church, and most other reference books. But the Oxford English Dictionary, the historical dictionary of our language, gives no citations defining Twelfth Night that include a date, nor do other authorities I have seen.

The Renaissance royal court in England had no doubt about when Twelfth Night occurred. The twelve days of Christmas featured constant entertainment for the refreshment of the monarch. Here is a typical entry in the court records: "On Monday night, the sixth of January and the Twelfe [sic] Night, was presented at Denmark-house before the King and Queene, Fletchers pastor, all called The Faithfull Shepheard-

esse...." No record exists of a performance on December 25, which suggests that the twelve days of Christmas began on December 26.

Recent dictionaries are waffling. Webster's Third International gives as its second definition "the evening of Epiphany," closely followed by the Random House Unabridged Second "the evening of Twelfth Day itself." They both speak of Twelfth Night as the end of medieval Christmas festivities contradicted by the 17th century quotation given above.

Calling Twelfth Night the eve of Epiphany goes against our language. We speak of Christmas and New Year's Eve, and of Christmas Day and Night, New Year's Day and Night.

Without evidence to the contrary, it seems best to take down our Christmas decorations on January 6.

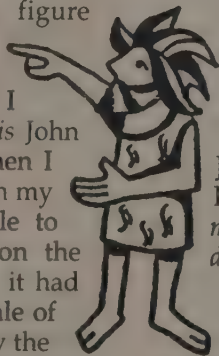
— *Standish Henning,  
Madison, Wisconsin*

## JOHN THE BAPTIST

Believe it or not, John the Baptist has figured prominently in my own story of faith. Not because I'm named after him (I'm not, but rather after a grandfather); nor because I feel a spiritual affinity with this strange prophetic figure (John the Evangelist is more my speed). The reason I feel connected to *this* John is more prosaic. When I was ordained deacon my first parish was able to call me as curate on the strength of \$500,000 it had obtained from the sale of its portrait of John by the Italian master Andrea Del Sarto, recently rediscovered by a parishioner at a parish garage sale! An increase of their endowment by 50% gave them the modest courage needed to add me to their staff, and I have been grateful to the Baptist ever since.

As the celebration of Christmas draws closer, John the Baptist begins to figure prominently in the liturgies of the Church. John is a pivotal figure in the great story of

redemption; the last of the prophets who point toward the coming Messiah. In fact, that is how John is depicted in the Christian tradition of portraiture (including Del Sarto): gesturing toward a cross in the distance. The cross is the symbol of Christ, crucified and



risen; John gestures toward him because his ministry points away from himself toward Jesus' own ministry. As John says in the Evangelist's Gospel "*He must increase, but I must decrease*" (John 3:30).

In this way, John is not a bad model for the Church. With John in mind, we might ask, "How do we point beyond ourselves to Jesus?" Are we gesturing toward the cross, or gesturing toward ourselves? Or are we (which is more likely) pointing not at Jesus, but at some otherwise worthy cause? The Baptist reminds us that as a Church we need to keep "on point", and keep on pointing to Jesus.

- The Rev John Bauerschmidt,  
Christ Church,  
Covington, Louisiana

*Theses from our Cathedral Door . . .*

## MY SWEET LADY JANE



A moving thing happened at the Advent last Fall. As a surprise "welcome home" to Mary and me, who had been away four months, a team from the Sunday 5 o'clock evangelical, charismatic service created a sermon-drama of inspired quality. I would like to tell you about it.

A workshop team took sections of the "examinations" - inquisitions really - of Anne Askew and Lady Jane Grey held in 1546 and 1554, and dramatized them. Anne was in her late 20s at the time; Lady Jane, aged 16. They were interrogated in detail concerning the doctrine of the Holy Communion. From the perspective of their examiners, Anne and Jane flunked: they were both executed. From the perspective of history, and of Christian witness, they passed with flying colors.

A gifted teenage actress in our parish played Jane, and captured her prodigious intel-

lect, her passionate Bible faith, and also her slight mischievousness. Another played Anne, a bit "older and wiser", yet equally clear, and pugnacious. One male actor played both persecutors, distinguishing between Master Dare's ferocity to Anne and Father Feckenham's kind respect for Jane. A narrator gave all the background we needed to understand what was at issue.

You in your parish, or in your family circle, can read those depositions (to use the modern word) and re-enact them. They will knock you over! And what extraordinary role-models they are for young women. Jane and Anne were so absorbed by the big issues that they didn't have time for eating disorders.



- The Very  
Rev Paul  
F.M. Zahl

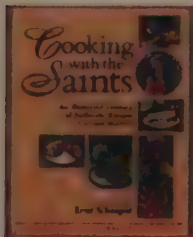
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**A PRAYER FOR**

## Connecticut

*Have in Thy keeping, O God, the strong hills  
and homely rocks of Connecticut, and the  
undaunted folk who live among them. As by  
mighty glacier Thou didst shape and furnish the  
land, so by grace and labor did Thy servants  
clear it, meting the bounds with boulders, and  
measuring themselves against the stern beauty  
of Thy handiwork. Thus moulded to Thy  
majesty, may Thy people ever rejoice in the  
bounty of their valleys, the  
refreshment of the sea, and Thy changing glory  
at each season of the year. Bless their towns  
and  
government; bless their commerce; bless their  
rest; that in their turn they may endow their  
progeny with that hard and humble hope  
which is ever learned of Thee;  
through Jesus Christ our Lord.  
Amen.*

## THE HOWARD LANE FOLAND LIBRARY

From time to time over the years, TAD has called attention to the Howard Lane Foland Library at Hillspeak. While there is a great sense of accomplishment at gathering a collection such as we have, largely through the efforts of the former Manager and current Trustees' Warden, Capt. W. R. Swindells, the real value comes when the library is put to scholarly use.

Perhaps a personal word is in order. As a former seminarian I have, at numerous times, found the resources more than adequate for researching information for assigned papers and reports for theological course work. Among the 12,000 or so volumes are dictionaries, commentaries, historical writings, and original sources. These are more abundant than those found in some school libraries.

Most astonishing is the fact that this library has been built entirely on donations. Books come to us from

libraries of retiring or deceased priests and lay persons and from churches who need to reduce their holdings. Books range from the very old (protected in glass cases) to the very new, often contributed by publishers.

As no library is ever complete, requests for titles extend over some additional 2,100 volumes — and those are just the ones we know would be valuable additions. Also, financial bequests from supporters of SPEAK have enabled us to maintain the home for these tomes in a frugal but efficient and highly usable manner.



The Library is, of course, ensconced in the larger setting of Hillspeak. Not only are there scholarly resources, there is space for study and

writing, guest quarters for convenience, and an atmosphere of serenity and beauty to inspire and stimulate inventive thought as well as thankful emotions. This is consistent with Founding Father's vision that SPEAK should provide an atmosphere in which the arts and knowledge of the Church should flourish.

The Foland Library is here for your benefit. If in the area, please visit. If you need scholarly resources for research or edification, please avail yourself of this wonderful treasure. If you have books which are no longer needed, please send them. Those which are not required in the library will be given to those who will put them to use through Operation Pass Along. Finally, if this ministry is consistent with your idea of supporting the life of the church, please consider making a financial donation for the maintenance and growth of the Foland Library.

- John Dryden Burton,  
Managing Editor

## NICENE CREED

Dear Abbot:

*Why do we have the Nicene Creed in our Book of Common Prayer and what does it really mean to us?*

I will give "credence" to that great question. The Nicene Creed was first issued by the Council of Nicaea in 325, but in the form that we use today it is frequently thought to have been perfected at the Council of Constantinople in 381. There is no doubt that it was passed on to the church through the council of Chalcedon in 451. It is commonly held to be based on the baptismal creed of Jerusalem and it is often referred to as the Niceno-Constantinopolitan Creed. It states the full divinity of the Son, the second person of the Trinity, in opposition to Arius. It also states the full divinity of the Holy Spirit. The use of the Nicene Creed in the Eucharist began in the fifth century in Antioch and became the universal practice in the church.



- Bellweather, Church of the Good Shepherd, St. Louis, Missouri

## THE FOUR LAST THINGS

The Four Last Things are Death, Judgment, Hell, and Heaven.

Death in human beings separates the body from the soul; this is the consequence of the sin of all mankind. Animals and plants, so far as we know, have no souls and are not guilty of sin.

The body is buried and decays. The spirit goes to be judged by our Lord Jesus Christ. This is called the Particular Judgment. Those who have lived in repentance and faith will go to Paradise. They will enjoy refreshment and peace, with the spirits of the blessed. They will be free from sin and temptation, and will learn to know and love God better. The blessed spirits in Paradise pray for us, and it is our duty to pray for them. We may ask God to give us a share in their prayers, especially in the prayers of those whose names we know.

The greatest and most blessed of the saints is our Lord's Mother, the blessed Virgin Mary, and next to her, the twelve Apostles, St John the Baptist, and St Paul.

Some day the world will be brought to an end. The dead will be given new bodies, which will not be liable to sickness, pain or death; and all, whether Christians or not, will be judged by our Lord Jesus Christ. All will have to give account for every thought, word, and deed, and for what they ought to have done but did not do. This is called the General Judgment: General, because it will include all, and because the Judgment will be made known to all. Those who have tried to serve God, or, if they did not know God, have tried to do what was right according to the knowledge that they had, will be

*Gen. 2.17*  
*Rev. 20.12-14*

*Eccles. 12.7*  
*Rom. 6.23*

*Acts 2.31*  
*St. Luke 16.23*  
*St. John 5.22*  
*St. Luke 23.43*  
*Rev. 2.7*  
*Wisd. 3.1*  
*St. Mark 12.27*  
*1 Sam. 12.23*  
*Rev. 5.9-11*

*St. Luke 1.48*  
*Acts 1.13*  
*St. Matt. 11.11*

*2 Cor. 11.5*  
*1 St. Pet. 4.7*  
*1 Cor. 15.42*  
*Rom. 14.12*  
*St. Matt. 12.36*  
*Rev. 20.13*  
*St. Matt. 25.31*  
*Rom. 2.16*  
*1 Cor. 6.10*  
*St. Matt. 25.46*  
*St. Matt. 25.41*

placed on our Lord's right hand. The others will be placed on our Lord's left hand, and will be sent away from the presence of God forever. This is called Hell. Hell is not a place, but a state or condition.

Those who have been placed on His right hand will live with God in Heaven for ever. Their bodies as well as their spirits will be in Heaven. They will never know sorrow or pain any more. They will live in perfect happiness, each having his separate place in the Heavenly City, and each united with God and with each other forever. Heaven is not a other forever. Heaven is not a place but a state or condition beyond time, beyond space.

— C.B. Moss, *A SUMMARY OF THE FAITH*



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Rev.  
20.10

St.  
Matt.  
25.34

1 Cor.  
15.49

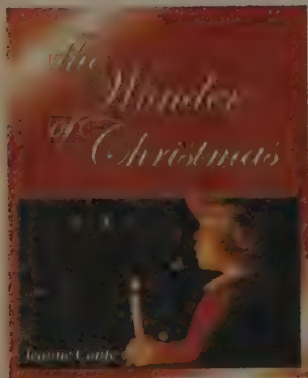
Rev.  
21.4

St. John  
14.2

Rev.  
21.14

Rev.  
22.14

## WE RECOMMEND



**THE WONDER OF CHRISTMAS** and **ADVENT ANTICIPATIONS: Drawing Nearer to the Christ-Child**, both by Jeanne Conte. In **THE WONDER OF CHRISTMAS**, published by Thomas More, the author captures the essence of Christmas with her collection of inspirational short stories and poems. The beauty and joy found in the Christmas season come to life through the eyes of her imagination. The book is a treasure to read and to share with seasonal illustrations including stories and poems such as *A Wonderful Christmas*, *The Crimson Christmas Ribbon*, *The*

*Legend of the Holly*, *Little Jesus, Stranded in a Snowstorm*, *A Birthday Party for Jesus*, *The Little Shepherd*, and *Silent, Still Night*. One Hillspeak reviewer found the stories emotionally evocative, bringing tears and a quiet sense of joy. Available from **THE ANGLICAN BOOKSTORE**, Item #TD001, \$16, ppd.

The Rev Dr. Athanasios Demos, Pastor of St George Greek Orthodox Church, Bethesda, Maryland, writes, "Meditations found throughout **ADVENT ANTICIPATIONS**, published by Troitsa Imprints, offer the reader an opportunity to prepare for the celebration of Christmas through the unique ecumenical perspective of both Eastern and Western Christian traditions. The concepts presented offer insightful glimpses of God's Covenant (both Old



and New) with humanity as He allowed the Divine Nature of the Word of God to condescend in taking on a Human Nature in the Person of our Lord and Savior Jesus Christ." Part I covers the Advent Season: The Nativity Lent; Part II: Forty Daily Readings for Advent; Part III: Christmas Eve and The Twelve Days of Christmas. This book is available at most popular bookstores or from the publisher through their web site.

### **PRAYING WITH THE CELTIC SAINTS** by Mary C.

Earle and Sylvia Maddox, a new volume in the *Companions for the Journey* series of meditation guides published by St. Mary's Press. "For those who have a deep sense that God's presence in

daily life is much nearer than allowed by the surrounding culture. Praying with the Celtic Saints pro-

vides the perfect opportunity for exploring the depths of that insight. A collection of oral tradition about the lives, prayer disciplines, and wisdom for daily living associated with 15 different men and women of Wales, Ireland, and Scotland whose Christian lives are still celebrated as exemplary models for daily living in Christ ... the book gently guides readers toward a deeper appreciation of divine presence in today's world." The Rev John G. Lewis, Oxford, England.

**IF YOU'VE EVER WANTED TO CRAWL IN THE CLOSET WITH AN OREO...: Tips for parenting a child with special needs** by Martha Kate Downey. The publisher says: "As its title implies, *If you've ever wanted to crawl in the closet with an OREO...* is a book that all parents of children with special needs will appreciate. Readers will be uplifted by the folksy wisdom author Martha Kate Downey has gleaned from 17 years of raising her 'flavorful daughter' (special needs type). Ms. Downey offers

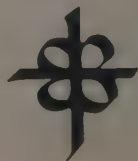


affirmations and advice with a touch of humor that will have parents everywhere smiling and nodding as they turn each page. It's one of the most 'colorful' black and white books you'll ever find!" Hillspeak recommends the book for all parents. It is available from Phat Art 4, toll free, at (866) 742-8278. The author's web site is found at <http://www.mkdowney.com/>

**VISIONS IN THE WINTER DARK: Three Old English Poems** by The Rev John Waddington-Feather, introduced by Walter Nash. Fr Waddington-Feather has produced the first translations of these 8th century Old English poems in over sixty years, transfusing them into fine modern English. The superb introduction by Professor Nash opens a new dimension of Anglo-Saxon poetry and renders them accessible to the modern reader. This small book, designed for general readership, contains a listing of resources for researching further information on the background and art of these ancient texts. The

book is available from Feather Books, PO Box 438, Shrewsbury SY3 0WN, U.K. For information visit the website at: [http:// www.wad-dysweb.freeuk.com](http://www.wad-dysweb.freeuk.com)

**CHRISTMAS SONG**, a special recording by Elisabeth von Trapp, Vermont singer, guitarist, and songwriter and, yes, granddaughter of the legendary von Trapp's of *Sound of Music* fame. This album includes well-known Christmas songs such as "I Wonder as I Wander" and "Good King Wenceslas" to the classical "Dona Nobis Pacem" and "Hodie Christus Natus Est", a 7th century Gregorian chant delivered in English. The album is described as having a contemplative spirit, steering away from the frenetic commercial side of the holidays. Available from THE ANGLICAN BOOKSTORE, on audio cassette (ITEM XVACT, \$10, ppd) or CD (ITEM XVCDT, \$16, ppd).



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## HILLSPEAKING

WHAT DOES an 82-year-old man *do* at Hill-speak?

Well, for starters, he takes a morning walk on the Silver Cloud Trail with Godfrey.

If it's springtime, he checks to see how many "candles" there are on the Virginia pines lining St Mark's Lane and how many daffodils are up and blooming in St Mark's Cemetery, and how much the forsythia is abloom along the county road. If it's summer, he checks to see how the quail and martin populations are developing in their respective habitats, and whether or not the crepe myrtle is in bloom. Come autumn, he will try to compare mentally the color this year with how he remembers the color to have been last year—taking special note of the Virginia creeper, the maples, the sumac, and the persimmons. Winter walks have their own areas of concern: If it snowed the night before he will look for bird

and animal tracks; if there was ice, he will check to see what damage, if any, has been done to trees and shrubs.

By the time he has finished checking on the *status quo* on Grindstone Mountain and had breakfast, the eight o'clock bell has rung and it is time for intercessory prayers in St Mark's Chapel. (Prayer requests come from all over—November's prayer list alone had requests from Arkansas, Nevada, California, Florida, Missouri, Texas, North and South Carolina, Australia, Ohio, Canada, and the District of Columbia.)

After chapel the work day begins in earnest. Maybe there are books to check in for OPERATION PASS ALONG or vestments to be passed along to a 3rd World Anglican priest or bishop. Or maybe there are books to be catalogued and placed in the FOLAND LIBRARY. Or – and this occurs seven times a year – there is a flyer to be written

to describe books selected for and offered through THE ANGLICAN BOOKSTORE. On the other hand, it may be a matter of writing a "Hillspeak-ing" such as this, or a "Tidings" for the EPISCOPAL BOOK CLUB.

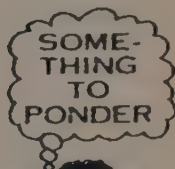
Evenings are often spent with one of five cats curled up in his lap while he reads a book or listens to music or just chats with Patient Wife about the doings of the day — never very exciting but almost always quite satisfying.

One way or another, time passes serenely and quickly, and he, himself, often wonders what he has *done*.

— *The Trustees' Warden*



What if the  
Three Wise Men  
had been the  
Three Wise Women?



They would have asked  
directions, arrived on time,  
helped deliver the baby,  
cleaned the stable,  
made a casserole and  
brought practical gifts.

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION, ECUSA, is a traditional, orthodox Religious Order formed to preserve the historic Catholic Faith as the Anglican Church received it, closely following in the footsteps and spirit of St. Francis. Inquiries: Men and women called to be a Tertiary of the Third Order, write: Fr. David, OSF, Guardian, 210 Ashantilly St., St. Simons Island, GA 31522.

*HERSELF A ROSE WHO BORE THE ROSE*

Herself a rose, who bore the Rose,  
She bore the Rose and felt its thorn.  
All loveliness new-born  
Took on her bosom its repose,  
And slept and woke there night and morn.

Lily herself, she bore the one  
Fair Lily; sweeter, whiter, far  
Than she or others are:  
The Sun of Righteousness her Son,  
She was His morning star.

She gracious, He essential Grace,  
He was the Fountain, she the rill:  
Her goodness to fulfil  
And gladness, with proportioned pace  
He led her steps thro' good and ill.

Christ's mirror she of grace and love,  
Of beauty and of life and death:  
By hope and love and faith  
Transfigured to His likeness, 'Dove,  
Spouse, Sister, Mother,' Jesus saith.

— CHRISTINA ROSSETTI (1830-1894)



**BY WILL AND DEED**

\$4,486 from the estate of Shirley L. and Ila C. Hardin, to SPEAK (THE ANGLICAN DIGEST).



\$419,565 from Lilly Endowment, Inc. of Indianapolis, Indiana to the Episcopal Theological Seminary of the Southwest at Austin, Texas. The grant will fund a four year project entitled "Theological Education in the Episcopal Church: A Renewed Vision" to be implemented by the Council of Deans representing all Episcopal seminaries.



\$126,459 total in bequests from the estates of Anne and Frederick Mann and of Dr. Clara Schmidt to St Thomas Church in Towson, Maryland.



\$3,000,000 gift from Julian and Josie Robertson of New York City to St Mary's School, Raleigh, North Carolina, to create an honors scholarship program.



\$85,000 in scholarship grants and bonuses for needy recipi-

ents from the Bethesda Memorial Scholarship Committee of Bethesda-by-the-Sea, Palm Beach, Florida. Included were 19 new four-year grants to students from Palm Beach County high schools.



\$1,000,000 from an anonymous donor to The Berkeley Divinity School at Yale toward construction of the new St Luke's Chapel. The donation was made in honor of the Rev Anne B. Kimbell, 1986 graduate and former associate dean of the school.

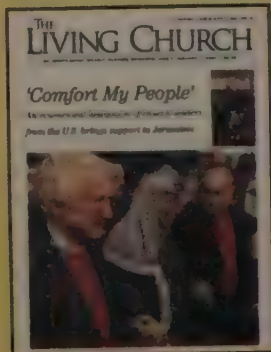


\$1,000,000 for the Episcopal Seminary of the Southwest from the Rev Michael Athey to establish the Zacchaeus Endowment. The gift is the second largest in the seminary's 50-year history and the largest given by a graduate. Fr Athey is associate priest of St Aidan's Church, a racially diverse congregation in north Tulsa, Oklahoma, with a long history of service in the neighborhood.



# Discover these Episcopal resources!

- The Living Church Foundation -



This weekly independent magazine continues to uphold the historic Anglican heritage and the spiritual and sacramental life of the church, yet it provides for expression of a wide variety of viewpoints. The Living Church offers diocesan, national and international news, reflective commentary on the church, updates on people and places, provocative letters to the editor, stimulating book/music reviews, and much more! Sample copy available. ONE YR (\$39.50).

This UPDATED quarterly publication consists of brief introductions to the Sunday readings, now both from the **Book of Common Prayer** and the **Revised Common Lectionary**. Read by lectors, Illuminations help listeners understand the scripture they are about to hear. ONE YR (\$70).



## Illuminations

ILLUMINATIONS is a quarterly publication of the Living Church Foundation, Inc., 1000 N. 1st St., Suite 100, Minneapolis, MN 55401. It is published by the Living Church Foundation, Inc., 1000 N. 1st St., Suite 100, Minneapolis, MN 55401. It is published by the Living Church Foundation, Inc., 1000 N. 1st St., Suite 100, Minneapolis, MN 55401.

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The 2001-2002 yearly guide suggests hymns from *The Hymnal 1982*, *Wonder, Love, and Praise*, and *Lift Every Voice and Sing II* keyed to both the *Book of Common Prayer* and the *Revised Common Lectionary*. The 45th Episcopal Musician's Handbook includes Advent and Lenten Lessons and Carols services, an expanded guide to music and liturgical resources, conference schedules, service-planning grids and hymn-use checklists. \$20 (+S/H).

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## AND IN ALL PLACES



✠ CEREMONIES IN PARIS AND AT CANTERBURY marked an historic accord between France's main Protestant churches and the Anglican churches of Britain and Ireland. The Reuilly Common Statement commits the churches to sharing "a common life and mission" while taking further steps towards "full visible unity". The accord was signed in the Saint-Esprit Church, Paris, and in Canterbury Cathedral.

✠ PETER M. WALLACE, a member of St Patrick's, Atlanta, was named president and executive producer of "The Protestant Hour," a nationally broadcast radio program featuring speakers from the Episcopal, Lutheran, Methodist and Presbyterian churches. The radio program is produced cooperatively with The Episcopal Media Center, the Evangelical Lutheran Church in America, the Presbyterian Church (USA), and the United Methodist Church.

✠ MOVIE PRIEST IS A PRIEST — The Rev Robert Kem, Rector of St Andrew's, Omaha, Nebraska, portrays a priest in the upcoming Jack Nicholson movie, *About Schmidt*. Fr Kem was encouraged to try for the role when a movie employee attended St Andrew's for Sunday service. A total of 15 members of the parish appeared in the film.

✠ FULL COMMUNION FOR CANADA'S ANGLICANS AND LUTHERANS — When a vote in favor of full communion with the Evangelical Lutheran Church succeeded, one member spontaneously began the Doxology, a song of thanksgiving sung when the gifts of bread and wine were brought to the altar. Moments later, some 500 synod members and visitors, many who had been involved in the Anglican-Lutheran dialogue for years, stood and joined in the singing, which ended with one happy "Alleluia!" Two waiting Lutherans, Rev

Jon Fogleman and Rev Gordon Jensen, then approached the stage and presented an emotional Archbishop Peers with a basket of bread and wine. The Evangelical Lutheran Church in Canada, meeting for its national convention also passed an identical motion calling for adoption and implementation of the Waterloo Declaration.

✠ TRINITY CHURCH WALL STREET rejected a grant request of \$146,000 from the Episcopal Church of the Province of Rwanda, citing the role of some Rwandan bishops in promoting the "schismatic" Anglican Mission in America.

✠ THE RT REV GORDON BEARDY of Keewatin announced his resignation just weeks after stunning General Synod with an emotional absolution of the Anglican Church of Canada and its leader, Archbishop Michael Peers. Bishop Beardy, an Oji-Cree, lives in Muskrat Dam, a remote First Nations' community in

northwestern Ontario, where he once also served as a band councilor and chief. Ordained priest in 1992 and elected suffragan bishop of Keewatin just a year later in 1993, Bishop Beardy became Canada's first aboriginal diocesan bishop in 1996. His diocese is one of Canada's largest, covering part of eastern Manitoba and northwestern Ontario. About half the diocese is aboriginal.

✠ KNITTERS NEEDED for the Seamen's Church Institute of New York and New Jersey's project, "Christmas-at-Sea." The program supplies gift packages to deep-sea and river mariners working on Christmas Day. Each package includes hand knit vest, watch cap, and scarf set or socks. These are hand-crafted by some 3,000 volunteer knitters across the nation. Last year, 12,425 packages were distributed though there were thousands more needed. If you or your church would like to help, contact Barbara Clauson, The Seamen's Church Institute,

241 Water Street, New York, NY 10038. You may call 212-349-9090, Ext. 257, or visit their website at <http://www.seamenschurch.org>

✠ THE ANGLICAN CHURCH OF AUSTRALIA postponed its first attempt to legislate for women bishops after a spirited debate in the General Synod. Dr Muriel Porter, chair of the Women-bishops Working Group said, "The Synod has experienced the strong leadership of women in the Church, which is only going to get stronger."

✠ A TIP OF THE BIRETTA to St Mark's, Paw Paw, Michigan, as they celebrate the 150th anniversary of the parish and the 125th anniversary of the current church building, described as "carpenter Gothic." A traditional design for that period, the building reflects the Gothic style of arches and peaks but is rendered in wood rather than stone. The parish, according to the Rev Joseph Neiman, is about half-way toward a goal of raising \$1.5 million to construct a new church building.

✠ THE UNITED THANK OFFERING awarded 138 grants totaling \$3,178,984 for 2001. Programs and needs receiving money include an outreach team coordinator in Alabama and a retreat for missionaries serving the South American Missionary Society. The bulk of the money was to applicants from U.S. dioceses while the majority of non-U.S. grants went to projects in Africa, followed by the Asia/Pacific region.

✠ EVERGREEN MUSIC CONFERENCE returned to the Church of the Transfiguration, Evergreen, Colorado, after a six-year "visit" to Winter Park. This year's conference included sessions on liturgy, worship, handbells, organ music and anthem reading.

✠ A FIFTY-FIVE STORY HIGH RISE will replace the existing five story Diocesan Center of the Diocese of Chicago. The plan, calls for a long-term lease of the property to LR Development for up to 150 years, demolition of the pres-

ent building, and construction of a multi-use high rise with space up to four levels reserved for diocesan and cathedral use in perpetuity.

✠ **WELCOME TO EUREKA SPRINGS** — to the youth of St Dunstan's, Tulsa, Oklahoma. The group did a service project at the Lane House in Eureka Springs, sampled the tourist attractions, and completed their weekend with worship on Trinity Sunday at St James' Church where the Managing Editor was preaching.

✠ **MAKES THE HEART SAD** — Noted in a church newsletter requesting nominations for youth positions on the vestry, "At this point we don't have any active youth members who are over 16."

✠ **THE DIOCESE OF OKINAWA** celebrated its 50th Anniversary this year. Presiding and participating in the service were the Rt Rev David Tani, Bishop of Okinawa, as well as bishops from Kyoto, Japan and Pusan (Korea).

✠ **MYSTERY SOLVED:** The vestments acknowledged in the Transfiguration A. D. 2001 issue of TAD came from Church of the Redeemer in Springfield, Pennsylvania. One of the parishioners has a son who worked in Tanzania in 1965 building a school. In her note to TAD she remarked, "Thank you for the opportunity to answer the need in Africa. Our son was so impressed with the depth of faith shown by these fellow Christians."

✠ **EPISCOPAL WHO?** A survey by the Pew Forum of Religion and Public Life revealed that 37% of U S residents could not rate or had no opinion about Episcopalians. This compares with 25% who had no ideas about Lutherans or Presbyterians and 19% with no opinions about Methodists. On the other hand, some 80% of those who did offer an opinion viewed Episcopalians positively.

✠ **WHEN THE REV ETHEL BERT TALBOT** was elected

Missionary District of Wyoming and Idaho in 1887, he chose Laramie as his see city. Under his leadership the construction of St Matthew's Cathedral was started in 1892. Not only is it the "highest" Episcopal Cathedral in the world at 7,165 feet in elevation, its distinct early English gothic design, 118-foot spire, and native sandstone construction has been the centerpiece of down-town Laramie for well over a hundred years.

✠ RICHARD PARKINS, director of Episcopal Migration Ministries and a member of a team that visited the Ivory Coast, Guinea, Ghana, Sierra Leone and Egypt found that refugees are facing a bleak future. The delegation expressed deep concern over the 20 percent reduction in assistance that the United Nations was able to provide due to substantially reduced support from donor countries. In the midst of this bleak situation, churches are providing whatever solace they can. With support from Episcopal Relief & De-

velopment, the Joint Refugee Ministry and the ministry of St Andrew's Church and Church of the Sacred Heart in Cairo are able to minister to the burgeoning refugee community, using dedicated volunteers and a core of leaders "to make Christian hospitality a powerful force in a desperate situation."

✠ HAPPY BIRTHDAY to St Barnabas, Arroyo Grande, California, on their Church Centennial, celebrated September 30, 2001. Included in the celebration was an Evensong service held in the original building (1902) which is now St Patrick's Catholic Church in Oceano.

✠ CHURCH OF ENGLAND ANNUAL SYNOD meeting in York agreed to a process for selecting bishops which will include more openness in releasing names under consideration by the Prime Minister and allowing biographical information to be verified. The synod rejected a proposal to permit divorcees to remarry in the Church.

✠ **BELLS ARE RINGING** at the Cathedral of SS Luke & Paul, Charleston, South Carolina. After 140 years of silence, the set of eight bells, six of them 120 years old, rang out in the full-circle style of Anglican change ringing on July 6. They join St Michael's, Grace, and the Roman Catholic Church on Sullivan's Island to establish Charleston as the change ringing capital of America.

✠ **CREDIT DUE...** A reader from the Church of the Advent, Boston, writes to let us know that the *Tribute to Anglo-Catholics*, (Transfiguration A.D. 2001, p. 48) was written in 1994 by J. Thomas Sopko, parishioner and choir member of Church of the Advent. The song is often sung there on Rogation Day after processing to the garden.

✠ **CHECK IT OUT . . .** the hermitage of Our Lady of New Glastonbury has Anglican Prayer Beads, among other items, in their store. Visit their website at <http://www.newglastonbury.org>

✠ **CREDIT DUE...** The front cover of the Michaelmas A. D. 2001 issue displayed the icon, St Michael prepared for battle. One of our readers immediately recognized this icon as the work of Bro Simeon, a monk of THE LIGHT OF CHRIST MONASTERY (formerly Holy Protection Monastery). The Monastery is located a few miles outside the small desert town of Borrego Springs in southern California. The brothers of the Monastery support themselves by the manufacture of religious art – reproductions of icons that have been painted in the Monastery itself. They offer icons of saints of both the Eastern and Western Church and also manufacture high quality church incense. To contact them or obtain a catalog, write to 1482 Rango Way, Borrego Springs, CA 92004 or call (800) 729-4952. Their web site and on-line catalog is at: <http://www.monasteryicons.com/>

✠ **COOL WEBSITE:** Jim Lersch, a professional photographer and member of St John's, Springfield, Missouri,

shares his talents with images for all Christians to share. These images are suitable for computer desktops. The web address is: <http://www.lerschphoto.com/StJohn.htm>

✠ CORRECTIONS: In Michaelmas A.D. 2001 issue, a typing error led to the Evangelical Lutheran Church in America being identified at ECLA rather than ELCA. The Trustees' Warden, in *Hillspeaking*, inadvertently placed Bishop Mize's vicarage in Oakland, rather than St Raphael's, Oakhurst, California. As the old line goes, "I knew that!"

✠ CHRISTMAS CARDS IN AID OF CHILDREN OF BETHLEHEM: The Anglican Consultative Council of The Anglican Communion is offering boxed sets of Christmas cards to raise funds for children of the Christian communities of Beit Sahor, Beit Jala, and Bethlehem. These cards depict pictures from the Christmas cribs located in Manger Square, Bethlehem. The cards are US \$4.35 (£3.00) for a pack

of 10 or US \$15.25 (£10.50) for a box of 50. Order using VISA, MasterCard, or check (to Anglican Consultative Council) from Partnership House, 157 Waterloo Road, London, SE1 8UT, U. K.

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## THOUGHTS

"Because of the stroke, I have received many blessings. It has brought my family closer together - my daughters moved closer to help Mom and Dad. My sons visit when able to do so. I have had plenty of time to meditate, to pray and to intercede. My spiritual life has been greatly expanded and deepened. I have had a number of rare spiritual experiences or visitations. When I get back to my old self again, my theme is and will be: this is not a material universe, it is a spiritual universe. The main substance or dimension is spiritual. I wish you all a happier New Year, with our oneness in the Messiah - Christ our Lord."

*St Paul's PRINTER,  
Society of St Paul*

# CREAM OF THE CROP



01-6

THE EPISCOPAL BOOK CLUB's current selection, *The Many Faces of Faith: A Guide to World Religions and Christian Traditions*, by Richard R. Losch, provides a concise overview of the most important and influential religions of the world, including the many denominational branches of Christianity. Writing particularly for the general reader interested in the diversity of religions found around the world, Richard Losch succinctly describes the main beliefs and practices of each faith tradition covered.

The first part of the book discusses major world religions, both Eastern and Western, and newer faiths and major benign cults. The second part describes the many faces of Christianity from Eastern Orthodoxy



and Roman Catholicism to Adventism and Christian Science.

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## TRACTS FOR THESE TIMES

## HOLY ORDERS

The vast majority of Christians, by virtue of baptism and incorporation into Christ are witnesses, disciples, and servants of God. The Church may be defined as the universal community of the baptized. The mission and ministry of the Church is carried out through all of its members. The cutting edge of evangelization and service in the world is the work and witness of the laity, the people of God.

A small group of people are called by God and chosen by the Church into the ordained ministry, to exercise *episcopate*, oversight, to be leaders, teachers, pastors, and guides within the Body of Christ. To be so called, is to be ordered or ordained and consecrated into the apostolic ministry, into a way of life given by God to enable and order all the gifts and charisma within the Church, and to provide for the sacramental life and worship of the people of God.

The Apostolic Ministry is a

gift from God for the well-being and well-ordering of His priestly people. The Catholic tradition understands three orders of ministry as being established in the Church from its very beginnings. That ministry is continuous in history from the Apostles and the apostolic age to the present time.

The primary ministry is exercised by the Office of Bishop, which is not only a succession of persons but a succession of place. From the apostolic age the Church has carefully safeguarded the orderly succession of ministry. She has entrusted to this ministry, the safeguarding and transmission of the Church's faith. The Bishop, successor to the Apostles, is to exercise *episcopate*, overseeing the people entrusted to his care as pastor, apostle, teacher, as well as to guard the faith, unity, and discipline of the Catholic Church. The Bishop's task is to upbuild the Church, and to replenish the ministry of the

Church, especially the bishops, presbyters, and deacons who serve under his care and jurisdiction.

It is the Bishop who represents the universal Church to the local Church, and the local Church to the Church universal. The local Church is the congregation gathered in a particular area, the Church under the specific care of the Bishop, the diocese, that geographical area comprising many congregations. The Bishop is a sign of the wider Communion, and when gathered together in Council, brings with him his particular part of the Church.

Very few are called to exercise the ministry of shepherding in Apostolic Succession. Rather, God calls some to the priesthood, or presbyterate, that Order of ministry exercised and lived within the local congregation. Bishops have the fullness of priesthood and are responsible for the ordination of priests, who represent the Apostolic ministry in a very particular and special way. Most people who sense a vocation and calling to

Holy Orders, are called to either the Diaconate or the Priesthood.

The Bishop cares for the churches, the priest cares for a church, or by necessity, several. Thus the presbyter exercises *episcopate* or oversight, in a way which equips, empowers and orders all of the many gifts and charisma within the local congregation, proclaims the Gospel, teaches the Faith, administers the Sacraments, tends the needy and ill, absolves and blesses, inspires the mission, and represents his flock in the wider community.

Holy Orders is not merely function, it is being. Because one is a priest, one lives the priestly life, and does priestly things. One is called to a life, not a work. That is why preparation for Holy Orders is formation, just as Christian living is continually becoming in fact and truth, what one is by baptism and grace. The ordained bishop, priest, and deacon daily strive to become fully what they have been ordained to be.

Before one can be ordained

a priest or bishop, the Church has traditionally placed candidates first in various ministries - readers, acolytes, etc., but more especially in the Order of Deacon. Holy Orders begins as a servant ministry, which never ends. Leadership in the Church is always that of servant and service. Holy Orders begins with a ministry of service and assistance. The deacon serves the needs of others, and assists bishops and priests in the proclamation of the Gospel and administration of the Sacraments.

Holy Orders is just that: Holy order and not chaos. Who's in charge? Who leads? Who is responsible?

Hierarchy means holy order, and those called to the Catholic ministry are called to tend the well-being of the Church's life and mission. Episcopate and leadership should never be overbearing, for the task is to bring forth and enable the wondrous gifts of the people of God, for the common good, and for bringing others into a saving relationship with God in Christ Jesus. It is the task of those in

Holy Orders to enable and equip, to teach and exhort, to bless and forgive, to guide and direct, to inspire and empower. The cutting edge of the Church's mission in the world is the millions of men, women and children, who see and touch and reach far more people, than the few called and chosen to Holy Orders.

The most important and awesome priestly privilege is the offering of the Sacrifice of the Mass, the celebration of the Holy Mysteries of the Body and Blood of Christ. That is *the* worship of the Church, for the Eucharist constitutes the Church. It is the primary task of the apostolic ministry to preside over the Eucharistic assembly, to preach the saving and life-giving Gospel of Christ, and to feed the people of God with the Body and Blood of the Lord. That is why when the Bishop is present, he is expected, as chief pastor and "father in God", to celebrate, preach, and administer other sacraments.

As leaders in the community, those called and chosen to Holy Orders, are expected to

come to the people soaked in the Word of God and rooted in prayer by the Divine Office. It has often been said that the recitation of the Daily Offices of Morning and Evening Prayer is the moral obligation of every bishop, priest, and deacon, even as every Christian is exhorted and encouraged to participate in some form of daily prayer, meditation, devotion, and Scripture. The wonderful thing about Anglicanism is that the whole body of the faithful, clergy and laity alike share in Common Prayer. Common Prayer has struck a chord in other traditions, such as The Liturgy of the Hours which is commended within the Roman Catholic Church to the laity as well as being an obligation of the clergy.

The Ordinal in the Prayer Book expects those in Holy Orders to be people of Scripture and of Prayer, thus equipped to teach and preach the Gospel and Catholic truth with apostolic zeal. They are stewards of the mysteries of God, called to be faithful and true. Their leadership heals

the sick and binds the broken, forgives the sinner and inspires the faithful. Leadership exercises discipline within the household of faith, for there are times to rebuke, admonish and chastise. Study and meditation on the Word of God, prayer and intercession, further enable the apostolic minister to become Christ-like, whilst ministering to others in our common journey into the fullness of the stature of Christ.

— *The Rev Dr. Richard Cornish Martin, SSC, Baltimore, Maryland*



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## MEANING OF BELLS

Bells are used for many purposes in almost every sphere of earthly life and services. They call us to school, invite us to dinner, remind us of work, ask us to Church, warn us of danger, and tell us of death. Bells in their different services illustrate the action and power of the Word of God in its various calls, directions, and warnings. The past week alone, St James' church bells have been rung to signify both the joy of marriage and the sorrow of death. The Bible is full of calls, appeals, and warnings to people, young and old, in every stage and station of life.

There are ten wonderful bells in the belfry of St Michael's Church, Coventry, England. In addition to being noted for their purity of tone, the bells are remarkable for their quaint mottoes. The treble bell bears the motto: "Although I am both light and small, I will be heard above you all." The third bell

says; "Such wondrous power is music given, it elevates the soul to heaven." The sixth reads: "Music is medicine to the mind." The eighth proclaims: "Ye people all that hear me ring, be faithful to your God and King." The final bell states: "I have been called the common bell, to ring when fire breaks out to tell."



The different mottoes describe a combination of qualities of service. Each suggests a different feature of the Gospel of Christ. Together they bring out the clear sound of truth, the power of God's presence, the blessing of hope and love, the joy of music, the loud cry of glory, and the glad song of praise. As individuals intersecting the God of love and life, we are called to ring our personal bells in order to be in harmony with each other and proclaim the Good News for all to hear.

- The Rev Ronald G. Abrams,  
St James' Parish,  
Wilmington, North Carolina

## QUEEN CELEBRATES MOTHERS' UNION SUCCESS

The Queen led supporters of the Mothers' Union in celebration of their 125th anniversary at a service in Westminster Abbey. As Patron of the Mothers' Union, the Queen paid tribute to the "strong faith of the members and community around the world which characterise the Mothers' Union of today."

Nearly 2,000 members filled the Abbey, turning the ancient place of celebration into a female sea of hats and colourful outfits. Drummers

and singers from the Acholi London Christian Fellowship performed a lively song in Acholi, a language of North Uganda, reflecting the impact that the Mothers' Union has in Africa.

The Rt Rev John Flack, Bishop of Huntingdon and Chaplain to the Mothers' Union, spoke of its work around the world and reflected that: "Parenthood is a vocation for life. It doesn't just last 18 years and then you forget it," he continued, saying that he was reminded of this every time he reached for his chequebook.

"But that parenthood is a lifelong vocation reminds us of God's lifelong commitment to us — both in theological theory and the practical necessity of a lifelong commitment," he said.

— Church of  
England  
Newspaper



The Queen with the  
of Westminster Abbey  
Very Rev Wanda

## THE SECOND ADVENT

We would not have you ignorant, brethren,  
concerning those who are asleep,  
that you may not grieve as others do who have no hope.

For since we believe that Jesus died and rose again,  
even so, through Jesus,  
God will bring with him those who have fallen asleep.

For this we declare to you by the word of the Lord,  
that we who are alive, who are left until the coming of the Lord,  
shall not precede those who have fallen sleep.

For the Lord himself will descend from heaven  
with a cry of command,  
with the archangel's call, and with the sound of  
the trumpet of God.

And the dead in Christ will rise first;  
then we who are alive, who are left,  
shall be caught up together with them in the clouds  
to meet the Lord in the air;  
and so we shall always be with the Lord.

Therefore comfort one another with these words.  
But as to the times and the seasons, brethren,  
you have no need to have anything written to you.

For you yourselves know well that  
the day of the Lord will come like a thief in the night.

*The First Letter of St Paul to the Thessalonians*  
(4:13 - 5:2)

## WIHLA HUTSON

### *A Century of Song*

Who hasn't anticipated Christmas by singing along with Nat King Cole or Johnny Mathis recordings of "Caroling, Caroling": *Caroling, caroling, now we go, Christmas bells are ringing. Caroling, caroling, through the snow, Christmas bells are ringing. ... Ding, dong, ding, dong! Christmas bells are ringing.*

This famous standard of the holiday season was written in 1954 by Wihla Hutson, a life-long Episcopalian, and Alfred S. Burt, a young jazz musician. Burt's father, Bates G. Burt, was the rector of All Saints', Pontiac, from 1922 to 1947.

"Caroling, Caroling" was one of 15 Burt carols. Hutson wrote the words for eight.

Hutson dedicated 76 years to the Diocese of Michigan as a church organist and choir director. She started as a volunteer organist at St Joseph's,

Detroit, where her family joined in 1913. By the time her family moved from St Joseph's, Hutson said, she "had enough confidence" in her musical abilities to start directing choirs as well as play the organ. Over the years, she shared her musical gifts with the people of St Paul's Cathedral, Detroit, All Saints', Pontiac, and Church of the Redeemer, Southfield.

Now a resident of St Anne's Mead in Southfield, Hutson celebrated her 100th birthday April 29, 2001.

Hutson met the Burt family when she served as All Saints' choir director and organist. They became fast friends, and she spent many Christmas eves at the rectory, after the midnight service. "Alfred Burt was a little boy when I started at the church," she recalled. "I was close to all his family—they were all clever."

It was the elder Burt who started the tradition of pen-



ning an original carol to send as a Christmas card to friends and parishioners. Hutson revealed her considerable talent for verse when she joined in the family's custom of accompanying stocking presents with an original poem, and she began writing carols as cards, too.

"I wrote a Christmas carol every year, and [Alfred's] father wrote one every year. I can't remember who wrote the most," Hutson said. "Sometimes they'd be frantic for words and I helped out."

The young Burt had a natural talent for music, which he later studied at the University of Michigan. He continued to write, including settings for his family's Christmas cards as well as the music now known as the Burt carols.

Alfred Burt died of lung cancer in 1954 at the age of 33.

"He wrote beautiful, beautiful music. I tried my hand at music, too—between the both of us we came up with some useful things," Hutson said modestly. In addition to the lyrics for the Burt carols, she has written hymns, short

chorale works for churches and educational groups, and four books of organ music. One of her compositions written for use by school groups — "The Trumpet Song" — was a tribute to Burt, who was a fine trumpeter. And she continued the Burt tradition of writing carols as Christmas cards to her friends.

Hutson moved to St Anne's Mead in April 1966 with her mother, who needed nursing care. There she played the organ for weekly worship services and hymn sings. She retired from Church of the Redeemer, Southfield, in 1972, but for many more years, she continued to play at the Mead—which is next door to St David's, Southfield.

"It was wonderful here because [former rector] Gary Callahan was a thorough church musician," Hutson said. "He knew just how things should go, he had a beautiful voice, and we had gorgeous music all the time."

— Karen D. Bota,  
THE RECORD, Diocese of  
Michigan



## DEATHS



✠ **SR ELIZABETH ANN, CSF**, 67, in San Francisco. She entered the Community of St Francis in 1986 as a postulant and made her life vows in 1991. Sr Elizabeth taught prayer workshops in the Diocese of California, served as team member for Cursillos, worked with Kairos and Kairos Outside, served on the Hunger Commission of the Diocese of California, was active in the Episcopal Peace Fellowship, and was Peace and Justice Coordinator for CSF American Province.

✠ **THE RT REV GERALD FRANCIS BURRILL**, 95, in Sarasota Florida. He was Chicago's eighth diocesan bishop. A graduate of the General Theological Seminary, he was ordained priest in 1932. After serving parishes in New York and Pennsylvania, he was elected Bishop Suffragan of the Diocese of Dallas in 1950. In 1954 he was elected Bishop of the Diocese of Chicago.

✠ **THE REV JOSEPH DARYL**

**CANFILL**, 63, in Louisiana. A graduate of the University of the South and Oxford University, he was ordained deacon in 1963 and priest in 1964. Fr Canfill served parishes in Louisiana and Alabama. He also served in the Diocese of Nambia from 1984 to 1990. A member of the Community of the Cross of Nails, Fr Canfill was active in prison and recovery ministries in the Diocese of Louisiana.

✠ **NANCY LEE CHURCHILL**, 65, lifelong communicant of St James the Apostle, Coquille, Oregon. She was a Lay Eucharist Minister, past Senior Warden of the church, and served on the Diocesan Council of the Diocese of Oregon.

✠ **MR. RICHARD ALLEN CRAFTS**, 48, in Manchester, New Hampshire. A graduate of the Hartt School of Music with a major in Liturgical Music and from Yale University School of Music with a Master's Degree, he

served as Music Coordinator for the Roman Catholic Diocese of Beaumont, Texas before returning to New England to serve as Organist-Choirmaster of Grace Church, Manchester.

✠ **BETSY FRANKLIN**, 86, in Darien, Connecticut. Long-time Altar Guild member of St Luke's, Darien.

✠ **THE REV H. HUNT COMER**, 70, long-time rector of St Michael and All Angels, Stone Mountain, Georgia. A native of New Orleans, Fr Comer graduated from Tulane University and General Theological Seminary. Ordained in 1955, he served parishes in North Carolina, Mississippi, and Georgia.

✠ **MRS ANN L. DWYER**, 54, artist, teacher, and active member of St Christopher's Church, Chatham, Massachusetts. Mrs. Dwyer graduated from the State University of New York at Oswego and The University of Connecticut. She served on the vestry, was a choir member and nursery care

assistant, and chaired numerous fundraising events. Her artistic talents also benefited the church.

✠ **MRS. CONSTANCE FALCONER**, 96, in Schenectady, New York. A member of Calvary Church in Burnt Hills, New York, she was an Associate of the Community of St Mary since 1957. At age 80, she established the Falconer Farm Bed & Breakfast.

✠ **THE REV RICHARD J. ROSS-EVANSON**, 100, long time resident of the Los Angeles Episcopal Home. A native of County Cork, Ireland, he was ordained in the Anglican Church of Canada in 1925. He served as rector of All Saints, Chicago, from 1927 to 1931 and served as a non-parochial priest in the Diocese of Chicago until his retirement in 1965.

✠ **THE REV THOMAS E. SCHIRMER**, 59, rector of St Andrew's, Astoria, New York. Born in Cleveland, Ohio, Fr Schirmer graduated from Kent State and the Philadelphia Divinity School.

He was priested in 1973 and served parishes in New Jersey and New York. He was also a member of the Commission on Ministry.

✠ **THE REV ROBERT EUGENE SHELLEY, OSL, 75.** A graduate of the University of Idaho, he attended the Anglican Theological College, Vancouver, British Columbia. Fr Shelley was ordained deacon in 1970 and priested in 1971. He served parishes in Washington and Montana.

✠ **THE REV HARRY RHETT TOWNES, 86,** associate of OHC, in Huntsville, Alabama. A Huntsville native, Fr Townes appeared in theater on Broadway and in London and played various television roles in the 1950s and 60s. He attended the University of Alabama prior to graduating from Columbia University in New York City. He served as an assistant at parishes in Hollywood, California.

✠ *May they rest in peace  
and rise in glory.* ✠



## REMEMBER TAD IN YOUR WILL

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## HYMNS OF THE SEASON

It is a familiar fact that the great periods of hymn writing have been periods of keen controversy; many of our greatest hymns have been born of conflict. This is easily understood because to make new ideas popular you must touch the emotions of the people. If you express your ideas in verse they are easier to remember and if you set them to music you fire the imagination.

In the fourth century the Arian heresy was sweeping through Christendom. Arius denied the deity of Jesus and sacred songs were written to popularize his teaching. Ambrose was living in Milan where he held high consular office when the Bishop, who was an Arian, died. Feeling ran very high and the Church in which the election of a new Bishop was to take place was crowded. There were partisans of both sides and disorder threatened to break out. Ambrose was called to keep the peace. The story goes that a child's voice was heard to say "Ambrose for Bishop". Ambrose had not even been baptized, but the crowd took up the cry "Ambrose for Bishop" and much against his will the office was forced upon him. The Empress Justinian, mother of the child Emperor Valentinian II, was a fanatical Arian and demanded the use of the churches for the heretics. Ambrose refused and the Empress retaliated by besieging him in the church with his supporters. He set them singing psalms to fill the time and to sustain their faith and courage.

St Augustine was present with his mother and has left us a description in his Confessions of the profound impression made upon him. "How I wept at thy hymns and canticles, touched to the quick by the voices of thy melodious Church! These voices flowed into my ears, and the truth distilled into my heart, and thence there streamed forth a devout emotion, and my tears ran down, and I was happy therein." The controversy died down, Arianism was suppressed, but the singing of hymns continued and spread throughout the Church. The

advent hymn, *Veni Redemptor gentium*, (82H. 55) reflects this great controversy. It sets forth in vigorous language the virgin birth of Christ and His twofold nature.

Contemporary with Ambrose, but a very different sort of person, was Aurelius Clemens Prudentius (348-413), who gave us the great Christian hymn *Corde natus ex parentis*, *Of the Father's Love Begotten*. Prudentius was a Spaniard, a lawyer who rose to a high position in the civil service. In his fifty-seventh year he became an ardent Christian, withdrew from the world and gave himself to a religious life. Prudentius was a true poet and the lyric passion of his hymns is very different from the dignified restraint of Ambrose.

- Kenneth L. Parry, *Christian Hymns*

### *•Veni Redemptor gentium*

Redeemer of the nations, come: reveal yourself, in virgin birth,  
the birth which ages all adore, a wondrous birth, befitting God.

From human will you do not spring, but from the Spirit of our God;  
O Word of God, come; take all our flesh and grow as child in  
Mary's womb.

All praise, O unbegotten God, all praise to you, eternal Word,  
all praise, life-giving Spirit, praise, all glory to our God Triune.

### *Of the Father's Love Begotten*

Of the Father's love begotten, ere the worlds began to be,  
he is Alpha and Omega, he the source, the ending he,  
of the things that are, that have been,  
and that future years shall see, evermore and evermore.

O that birth for ever blessed, when the Virgin, full of grace,  
by the Holy Ghost conceiving, bore the Savior of our race;  
and the Babe, the world's Redeemer,  
first revealed his sacred face, evermore and evermore.

Christ to thee with God the Father, and, O Holy Ghost, to thee,  
hymn and chant and high thanksgiving, and unwearied praises  
be; honor, glory and dominion,  
and eternal victory, evermore and evermore.

## THE VERGER

As I reflect on our Christmas and Epiphany celebrations past I can't help but share that Trinity Church in New York was graced with record crowds at all services. At one point at our late Christmas Eve service I was forced to ask the ushers not to admit one more person. I don't know about the inns of New York that night, but there was no more room at Trinity. I would like to think that the Episcopal Church's reputation for weak evangelism has been dented.

Accordingly the observance of Ash Wednesday at Trinity reinforced the thought that the Episcopal Church is not marginal or hopelessly archaic but healthy and vital. Our profound respect for tradition, our support of truly great music and insightful preaching may be answers to the spiritual hunger all around us.

We like to think that everyone understands the basics of Christianity. However, it does seem we often take too

much for granted. Many who are eager for our message often lack the basic experiences of church while most of us as vergers live out as second nature. We can no longer assume that everyone has memorized the Lord's Prayer or knows the words to Christmas carols much less the theology of Lent. Our consumerist secular culture provides few of the necessary ingredients we need to live Christian lives.

Although vergers live in the ethos of the Prayer Book, Holy Scripture and the Hymnal as limitless sources of faith, congregants do not share this familiarity. We need to be sensitive to what the people need to truly participate in worship. God's praise is not a spectator sport. As vergers we help provide the way in for the newcomer by making sure ushers are prepared and trained for their unique ministry. We assist those who plan and print orders of service to make sure directions are clear and precise and texts are complete and accurate.

When I visit another church I always take a close look at pew welcome cards and other information available to the newcomer. The message imparted, though critical, is of course no substitute for an adequate response. I will never forget visiting St Andrew's Cathedral, Honolulu a few years ago. I dutifully signed the visitor's register, participated in a bit of small talk and went on my way. By the time I returned home to New York a post card was waiting thanking me for my visit. I would like to think that a vergers type might have had something to do with this thoughtful gesture.

Our wonderful church buildings provide the context for our worship and vergers as the keepers of the keys have many and various opportunities to help spread the Word.

- David Jette,  
President, Vergers' Guild  
of the Episcopal Church,  
via TRINITY LIFE,  
Trinity Church Wall Street,  
New York, New York

## NEW AREA CODE

**Effective January 1, 2002, the area code for Eureka Springs will change to 479.** The old area code will continue to work for six months; beginning with the first issue of TAD in 2002, we will display the new area code.

## MEDITATION

Do all the good you can,  
In all the ways you can,  
In all places you can,  
At all times you can,  
To all the people you can,  
As long as ever you can.

*John Wesley, Rules of Conduct*

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## THE CHRISTMAS STORY WE WOULD LIKE TO FORGET

The story of the Holy Innocents begins with the Wise Men's visit to King Herod. When Herod hears that they are in search of a new born king his paranoia comes alive. He pretends kind interest. He says to the Wise Men, "When you have found him tell me so that I might go and worship him also." The Wise Men are warned in a dream not to return to Herod and go to their homes via another route. When Herod discovers this he orders the murder of all children, two and under, in Bethlehem. We know he is an evil man. He murdered his own children. No wonder, on hearing of the possibility of a new king, he was willing to kill hundreds of innocent children. It is the Feast of the Holy Innocents that the church observes every 28th day of December.

In the celebration of Christmas this is an easy story to forget. It's certainly never a

part of any Christmas pageant. We don't want to hear a gruesome story when the manger is in front of us. Christmas is about God's son being born into the world. But the Herod story is a fact. The savior has arrived but immediately hundreds of children are put to death.

Even in our time there are holy innocents everywhere. Almost daily we can read about cases of abused and neglected children. Everyday there are children who starve to death in places around the world. Children are still sacrificed by their parents by being pushed into difficult situations in order to fulfill some sick need of a parent. I believe that some of our Christmas customs in themselves are a subtle way of sacrificing our children. Giving them a false sense of values doesn't prepare them for life. Holy Innocents' Day is a time to remember our holy innocents.

The Christmas story is about the Christ who comes to dwell with us. Jesus doesn't save us from the horrors of life but is with us in our deepest tragedies. When all seems

hopeless he is there to remind us of new life, or resurrection, or God's eventual victory. Many people feel depressed after Christmas. The story of the Holy Innocents, on the surface, might not seem to be of much help. Yet it is a reminder that after the celebration, and when life is difficult, God will be with us. It is a reminder that there are still holy innocents in our world. There is the chance for the Christ who comes to us at Christmas to help us do something about them.

- *The Rev Hill C. Riddle,  
Trinity Church,  
New Orleans, Louisiana*

## KEEPING TRUTH ALIVE

The presence of our Lord at the altar is special but not exclusive. It is not a lamp lighted for a moment and then put out, but a light which will illuminate all life, and enable us to see at every turn the vision of omni-present Love. It is one function of the sacraments to enhance, not to dim, the reality of God's immanence in all His works; to train us to perceive and apprehend that

'Earth's crammed with  
heaven

And every common bush  
afire with God, -'

a declaration which otherwise would be held to be but a poet's fickle fancy or a vague philosophical idea. Days are coming, if they are not already upon us, when in the midst of scientific progress and explanation in which men are prone to rest as final, the believer's ceaseless theme must be the Divine indwelling. And the strongest and most telling means of keeping alive this truth for ourselves and others is the sacramental system of the Church.

- *From Man's Meeting with  
God by Charles Henry Brent,  
sometime Bishop of the  
Philippine Islands and of  
Western New York.*

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## A PRAYER OF BISHOP THOMAS KEN (1637-1711)


Give me the priest these graces shall possess;  
 Of an ambassador the just address,  
     A Father's tenderness, a Shepherd's care,  
     A Leader's courage, which the cross can bear,  
     A Ruler's arm, a Watchman's wakeful eye,  
     A Pilot's skill, the helm in storms to ply,  
     A Fisher's patience, and a Laborer's toil,  
     A Guide's dexterity to disembroil,  
     A Prophet's inspiration from above,  
     A Teacher's knowledge, and a Saviour's love  
 Give me the priest, a light upon a hill,  
 Whose rays his whole circumference can fill;  
 In God's own Word and Sacred Learning vers'd,  
 Deep in the study of the heart immersed,  
 Who in such souls can the disease descry,  
 And wisely fair restoratives supply.

- Margaret Cropper,  
FLAME TOUCHES FLAME


**REMEMBER, CHRISTIAN SOUL,**  
*That thou hast this day, and every day of thy life,*



God to glorify,  
 Jesus to imitate,  
     A soul to save,  
 A body to mortify,  
 Sins to repent of,  
 Virtues to acquire,  
     Hell to avoid,  
     Heaven to gain,



Eternity to prepare for,  
 Time to profit by,  
     Neighbors to edify,  
 The world to despise,  
     Devils to combat,  
     Passions to subdue,  
 Death, perhaps, to suffer,  
 Judgement to undergo.



## A CHRISTMAS MEDITATION

It is an Anglican characteristic to make the Incarnation central in theology. This emphasis on the Incarnation has meant an appreciation of God's creation and the sacramental nature of the world. It has meant seeing the divine Word working in the world as the Spirit leads us into all truth, hence an appreciation of new developments in the secular sphere.

But it should never be forgotten that over the scene of the holy birth at Bethlehem there looms a dark shadow. It is the destiny of this Word made flesh, of this Holy Child, the passion and Cross. The salvation of the world is wrought by the shedding of blood, for He is the Lamb of God, who takes away the sin of the world. No emphasis on the Incarnation can neglect the centrality of the Cross, the reality of sin, forgiveness, atonement. He will be obedient, even unto death, death on a cross.

The challenge of Christmas is that of decision. The

Christmas scene confronts us with a sharp, piercing and painful challenge. It is the challenge of discipleship, to follow him in his simplicity, in obedience to his command.

Mary knew this. When Mary sang *Magnificat*, she told of the putting down of the mighty from their seat and exalting the humble and meek. She knew this when she brought Jesus into the temple to present him to the Father, and the aged Simeon said, "This child is set for the fall and the rise of many, and for a sign that shall be spoken against." Hence the division, some will rise and some will fall.

Some will respond in faith and obedience and some will find themselves under judgement. The child born at Christmas is set for the rising and falling of many, and when the sword of Bethlehem pierces our own souls, may it find us on the side of those who know the costly secret of Christmas joy.

SMOKE SIGNALS,  
Church of the Advent,  
Boston, Massachusetts

ET · IN · TERRA · PAX ·



HOMINIBVS · BONAE · VOLVNTATIS

CHRISTMAS MCMXCIX